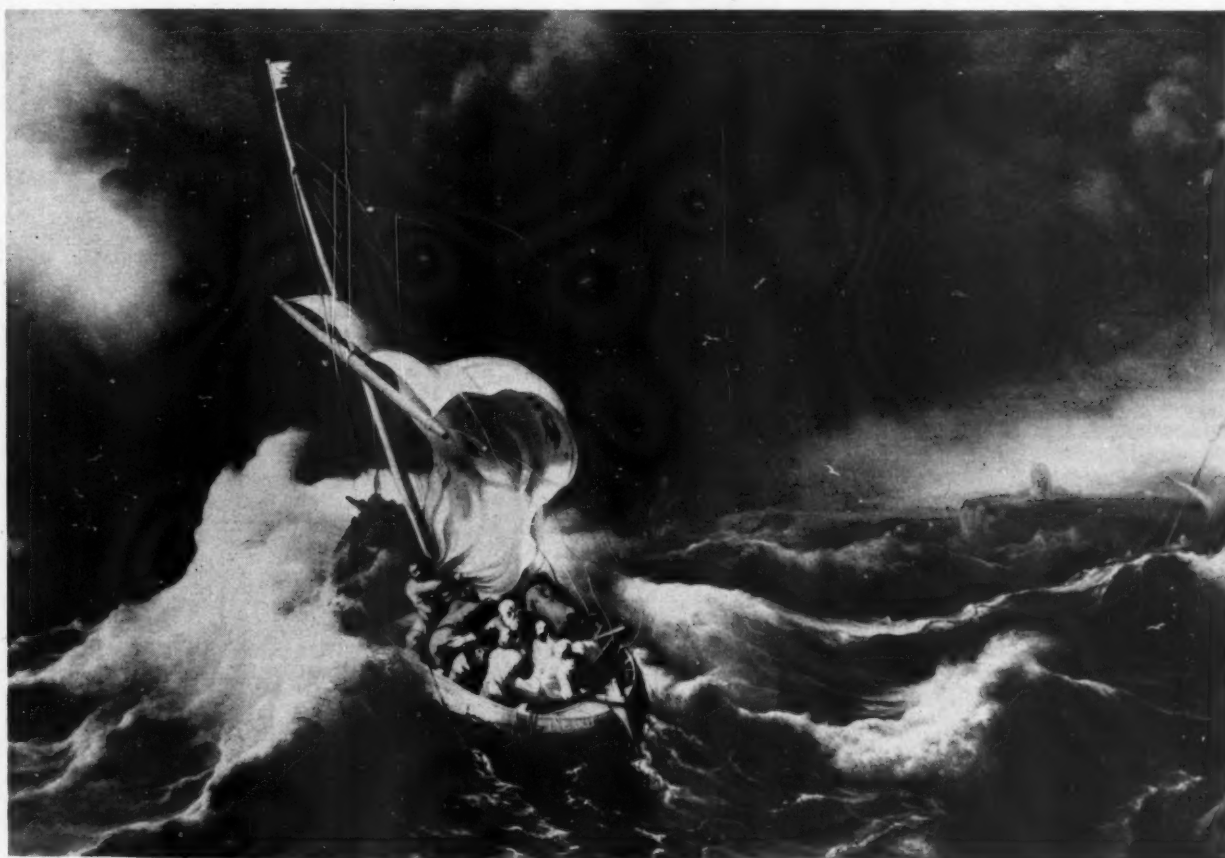


Church of God

May 14, 1956

Evangel



Pentecost Issue

"The Hidden Element of Pentecost"

By H. A. NORMAN

"We Pentecostals"

By M. G. McLUHAN

AND OTHER FEATURES





It has been brought to our attention, that an individual, who pretends to be a representative of Tennessee Music and Printing Company and the Church of God Publishing House, is soliciting money by selling ads for our song books.

Neither Tennessee Music and Printing Company nor the Church of God Publishing House has authorized anyone to solicit money for song books or for commercial ads from merchants. Our General Assembly ruling forbids this sort of solicitation. However, recently, such solicitation has been going on in the state of Florida. Anyone who has any information relative to the person who has been doing this, please contact me immediately.

E. C. Thomas, Business Manager



C. E. Richard is now in full-time evangelistic work. He may be contacted at 5100-13th Avenue, North, Birmingham 6, Alabama. Phone Lyric 2-7990 or Worth 1-9383.



The General Assembly of the Church of God will convene August 14-18 in Memphis, Tennessee. The Ministers' Council will meet at 10:00 a.m. on August 14 through the evening August 18.



The new telephone number of the Church of God General Offices and Publishing House is GR 6-4512.



If you know of any person who has been won to Christ as the result of reading either the *Evangel* or the *Lighted Pathway*, please contact Sales Manager, Church of God Publishing House, Cleveland, Tennessee. Please give full details.



LEE COLLEGE COMMENCEMENT WEEK

May 20-25, 1956

Baccalaureate	10:30 a.m. Sunday, May 20
Religious Film	8:00 p.m. Monday, May 21
Senior Play	<i>The Silver Trumpet</i> , 8:00 p.m. Tuesday and Wednesday, May 22, 23
Music Concert	2:00 p.m. Thursday, May 24
Alumni Business Meeting	4:00 p.m. Thursday, May 24
Alumni Banquet	6:00 p.m. Thursday, May 24
Alumni Candlelight Service	8:00 p.m. Thursday, May 24
Commencement	10:00 a.m. Friday, May 25

The President and the Faculty of Lee College extend to each reader a cordial invitation to attend the commencement week activities at Lee College. If you desire to make room reservations, contact Mr. Marvin Golden, Business Manager, Lee College, Cleveland, Tennessee.

IN THIS ISSUE

The Day of Pentecost	Cleo Watts	3
The Hidden Element of Pentecost	H. A. Norman	4
Peter the Preacher	James L. Slay	6
"We Pentecostals"	M. G. McLuhan	8
Do Ye Not Remember?	Zeno C. Tharp	10
Reports		13

Coming Next Week
"LEE COLLEGE ISSUE"

Church of God Evangel

Official organ of the Church of God

Charles W. Conn, Editor-in-Chief

Published Weekly by
The Church of God Publishing House
Cleveland, Tennessee—Phone GR 6-4512
E. C. Thomas, Business Manager

GENERAL EXECUTIVE COMMITTEE

Zeno C. Tharp, General Overseer.
Houston R. Morehead, Assistant General Overseer.
James A. Cross, Assistant General Overseer.
H. D. Williams, General Secretary-Treasurer.
Charles W. Conn, Editor-in-Chief.

SUNDAY SCHOOL AND YOUTH DEPARTMENT

Ray H. Hughes, National Sunday School and Youth Director.

FOREIGN MISSIONS DEPARTMENT

Paul H. Walker, Executive Missions Secretary.

EDITORIAL AND PUBLICATIONS BOARD

J. Frank Spivey, Chairman;
W. J. Brown, E. O. Byington, Marshall Roberson, E. L. Simmons, W. Paul Stallings, H. T. Statum.

DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

SUBSCRIPTION RATES

Single Subscription, per year	\$1.50
Single Copy	.05

Entered as second-class matter under act of March 3, 1879, at Cleveland, Tennessee. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917. Authorized August 23, 1918.

COVER PICTURE

"Christ and His Disciples in the Storm on the Lake of Tiberias" by Ludolf Bakhuizen. The painting is owned by Anthony De Rothschild. Photo by A. Devaney, Inc.

THE DAY OF PENTECOST

By Cleo Watts
Pastor, South Cleveland, Tennessee

An important discussion of the meaning of Pentecost
in the days of the Scriptures.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," Acts 2:1-4.

THE WORD PENTECOST comes from the Greek word, *pentecostes* and means *fiftieth*. It was one of the three great Jewish festivals, so called because it was celebrated fifty days after the Passover. It was the second of the three great Jewish festivals celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest.

Flavius Josephus in the *Wars of the Jews*, defines Pentecost in this manner, "Now when the feast, which was observed after seven weeks, and which the Jews called Pentecost (i.e. the fiftieth day) was at hand, its name being taken from the number of the days after the Passover."

Also, in another place Josephus gives a complete description of the feast of Pentecost, "When a week of weeks has passed over after this sacrifice (which weeks contain forty and nine days), on the fiftieth day, which is Pentecost, but is called by the Hebrews Asartha, which signifies Pentecost, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God they are made ready for supper for the priests; nor is it permitted to leave anything of them till the day following.

"They also slay three bullocks for a burnt offering, and two rams and fourteen lambs, with two kids of the goats, for sins; nor is there anyone of the festivals but in it they offer burnt offerings; they also allow themselves to rest on everyone of them. Accordingly, the law prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them.

"However, out of the common charges, baked bread (was set on the table of shewbread) without leaven, of twenty-four tenth deals of flour, for so much is spent upon this bread; two heaps of these were baked: they were baked the day before the Sabbath, but brought into the holy place the morning of the Sabbath, and

set upon the holy table, six on a heap, one loaf still standing over against another; where two golden cups full of frankincense were also set upon them, and there they remained till another Sabbath, and then other loaves were brought in their stead, while the loaves were given to the priests for their food, and the frankincense was burnt in the sacred fire wherein all their offerings were burnt also, and so other frankincense was set upon the loaves instead of what was there before.

"The high priest also of his own charges, offered a sacrifice, and that twice every day. It was made of fine flour mingled with oil, and gently baked by the fire; the quantity was one-tenth deal of flour; he brought the half of it to the fire in the morning, and the other half at night. The account of these sacrifices I shall give more accurately hereafter; but I think I have promised what for the present may be sufficient concerning them."

The *Encyclopedia and Dictionary* by A. R. Fausset gives the following concerning Pentecost, "The first sheaf offered at the Passover and the two leavened loaves at Pentecost marked the beginning and end of the grain harvest, and sanctified the interval between as the whole harvest or Pentecostal season.

"Pentecost commemorated the giving of the law at Sinai (Exodus 12:2; 19), the fiftieth day after the Exodus, fiftieth from the morrow after the Sabbath. It was the birthday of the Christian Church. It was the last Jewish feast Paul observed, and the first which, as Whitsunday, Christians kept (Acts 20:16). As the Passover was a family gathering, Pentecost was a social feast. The people were reminded of their Egyptian bondage and of their duty to obey the law. The Jews called Pentecost the concluding assembly of the Passover."

The Sacrifices

THE LAMBS, RAMS and bullocks offered to God on the day of Pentecost by the Jews, symbolized the ground on which God blessed and poured out the Holy Ghost.

The Holy Ghost was given because Jesus said, "If you love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, . . . for he dwelleth with you and shall be in you," John 14:15-17.

The Lord opened heaven on the day of Pentecost and poured out the Holy Ghost because the disciples believed

(Continued on page 11)

The Hidden Element of PENTECOST



By

H. A. Norman

Pastor, Grand Rapids, Michigan

Give us the features of Pentecost which can be seen and heard with the eye and ear; but most of all, may God reveal through us more forcibly that element of Pentecost, so oft bidden, which pricks men's hearts and saves men's souls.

SOMETHING ABOUT this Pentecost was different. God in the person of the Holy Ghost entered the realm of the prince of this world, routed all enemy opposition and arrived triumphantly and gloriously in the individual, swept, cleansed, and made-ready temples assembled in an upper room in Jerusalem. This startling development on this Pentecost produced real repercussions throughout the town—particularly among the religionist who, no doubt, were just beginning to adjust themselves to comparative peace and quiet since the Lord Jesus had disappeared from the scene a few days before. They were engaged in a great festival of Pentecost. That small group of elated *upper-roomers* not well versed in the dogmas, creeds, and catéchisms, and generally unlearned in the contemporary educative and religious procedures, were hardly noticed until the words of the prophets began to materialize and the program of Pentecost was interrupted.

PROPHECY

Eight hundred years before Christ's time the prophet, whose name means Jehovah is God but of whom we know little more, was moved on by the Spirit of God. He wrote forcibly and elegantly of the judgments of God as punishments for the sins of the people. He prescribed a fast and exhorted the people to penitence and prayer. He told of deliverance and a great refreshing time which would follow the penitence and prayer. Harvests would be plentiful and a great outpouring of the Holy Spirit would occur. That prophet, Joel, states in Joel 2:28, 29, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." The meaning of this prophecy was obscure to the mass of Jerusalem religionists on this festive occasion.

Also, there was an early New Testament preacher of repentance, water baptism, and holy living who, according to Matthew 3:11, told his audience, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." John, the forerunner of Jesus, was surely an authoritative speaker on the subject.

We have, too, the words of Jesus in John 14:17 "... for he dwelleth with you, and shall be in you." There were about eight hundred and thirty years of prophecy or foretelling of the coming of the Holy Ghost. The apostles had now heard it from Jesus' own lips: but it was yet to be fulfilled. The masses of the people were in complete darkness concerning the implications of this prophecy. There is a world of people living around us today who have read the prophecy, who have heard it preached with various and conflicting meanings, whose eyes are still closed to its light. But Peter shouted, "This is that."

PROMISE

"I will not leave you comfortless"—"I will not leave you comfortless." Those words seem audible even now.

"I will come to you," John 14:18. This is the promise of Jesus to eleven humble, hungry-hearted disciples and you and me. Hearts turbulent or tranquil received a last will and Testament. Is that promise less sure today? There were one hundred and twenty people who received the fulfillment of the promise on the day of Pentecost, and thousands have received it since then and are still receiving it today. If any reader feels comfortless, if any reader has learned that material blessings do not fill the needs and longings of the soul, Jesus says those same words to you now. "I will come to you." He is near us now, even within our reach. He will, in the person of the Holy Ghost, abide with you forever. John 14:16, "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever." John 14:26, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, . . ." According to Acts 1:8, the apostles were informed that they would receive power after that the Holy Ghost had come upon them. These promises of the Holy Ghost, the Comforter and power were blessed and wonderful; but as all other promises, the real value was not realized until, not many days hence, when the promise was fulfilled.

PRAYER

Prayer was and is a prerequisite of the fulfillment of the promise. Jesus told the apostles that he would pray the Father and the Father would give another Comforter. Prayer was essential to Jesus. He prayed in the Garden; he prayed at Calvary; he prayed for the apostles and taught them to pray. Faith expected an answer to those prayers. There was no place for doubts or conditions, only for faith unwavering. "He shall give you another Comforter." James 5:16 tells us that the effectual fervent prayer of a righteous man availeth much. Jesus' prayer was an effectual fervent prayer of a righteous man. It availed much. It was a major step in God's development of power in man for his continued work on earth. Even his followers were not fully aware of all the implications of Jesus' words, but they followed. The multitudes were completely in the dark. They had been absent from church (a group of believers) so much that they did not know of the prophecy, the promise, or of the prayer. We must follow Jesus closely to learn of His ways. He told that small group of followers to return to Jerusalem and tarry until they were indued with power from on high. His prayer to the Father was soon to be answered. He led them out to Bethany, lifted up his hands and blessed them; but before the blessing was over, the law of gravitation was disrupted for Jesus, and a cloud received him out of their sight.

Phenomenal! The Master had inaugurated a new means of transportation, reserved, of course, for himself and for those who follow him when he comes back for his Church. Alone, and somewhat bewildered, all the apostles seemed capable of doing was just to stand there and gaze toward the direction in which they last saw Jesus—toward Heaven—until God sent further instructions by angels. The angels asked why they stood gazing into heaven and assured them that this same Jesus, not another, would come again in like manner as he went away. The angels' mission accomplished, the apostles returned to Jerusalem with great joy.

PRAISE

How absurd to this city of religion for this small group, whose leader had left them, to come back to town and start a marathon praise service while the order of the day was to feast, drink and enjoy a period of freedom from religious sacrifices. These followers of Jesus, nevertheless, were continually in the Temple praising and blessing God. They were separated in ideals, purpose, and practice from the masses. Let the world of religion and nonreligion have the festivals, together or apart, for they often appear inseparable. Where is the line of demarcation? This small group of people was different from the regular floating stream of humanity. There was the *Great Divide*. How great is his strength who dares differ from the world to follow Christ! To follow Jesus, to see him go to heaven, to have angels' assurance that he would come back for his own, to know that the Holy Ghost is coming very soon into every ready heart, should make anyone have great joy. That great joy sets one apart from those who do not have it. We can follow Him closely; we can see Him more clearly; we can be reassured by His heavenly visitors. As we follow, see, and hear, we cannot but tarry a while and praise. These folks hardly knew on just what specific occasion that Jesus' prayer to the Father would be answered, but they were sure it would be answered. They simply followed instructions to tarry until they were indued with power from on high. The Sabbath arrived; they waited and praised. The Sabbath ended; they waited and praised.

POWER

Above the bookshelves in the browsing room of the Grand Rapids Public Library hangs a painting of a colorfully and lavishly clad lady sitting on a white stone bench in what appears to be a garden area. Half circled around her, lying or sitting, are several large animals which are normally considered extremely dangerous. However, at the calmly gestured small book in her left hand and a finger pointed from her right hand, the animals remain apart from her and show no indication of interest in attack. Instead, they appear very attentive, interested, and receptive to her suggestions. Below the award-bedecked painting are the words: "Knowledge is Power." The apostles were Jesus' closest associates on earth. They saw the miracle of increase as He broke the loaves and fish; they witnessed His entrance into a room without a door opened; they knew of a blind man who received his sight after Jesus made clay on the Sabbath day and anointed his eyes; they knew of Jesus' forgiving sin and healing others. They saw Him love unlovely people. They saw Him after the Resurrection, and they saw Him ascend to heaven. They knew of His words, ". . . for he dwelleth with you, and shall be in you," John 14:17. They did not know exactly how He would come or what sounds might accompany His coming. They did not know what sort of reception to arrange or what sort of response He might exact from them; but they knew, by faith, that the Holy Ghost was soon coming with power. Knowledge of the Holy Ghost's coming into their hearts surely meant power to them. They were, nevertheless, regarded by the general celebrants of Pentecost as having little learning and no power. But they waited for the Holy Ghost power.

(Continued on page 12)

PETER HAS BEEN the subject of many sermons. His life, stormy as it was, has been an inspiration to millions. We have admired him in spite of his mistakes, loved him in the face of his outbursts; and we strive to emulate him in his Pentecostal prowess.

This florid-faced fellow should be especially dear to us who claim and possess apostolic blessings. He was the first Pentecostal preacher. He moderated the first business meeting for the remnant of the faithful. He stood up with the eleven and, as some bold mariner, set sail on a sea of preaching that hitherto had only been envisioned by a few. This Apostle wrought, by God's power, the first Pentecostal miracle; and, as a result, became our first apologist and prisoner. Much, very much, could be said about this dear man. We should write more about him, read more of him and learn more from him.

At the moment we want to write something of the preaching of this man. Naturally, his preaching was tempered and seasoned by his personality and experience. We appreciate what a man says when we know him, and we do know much about Peter. Much we know about Peter commends him to us, but much we know of him, commends to us the grace of God. After all, divine writ gives to us the many-faceted story of Peter that we might glorify God and neither boast nor glory in the flesh.

Luke gives us, in detail, several of Peter's remarkable sermons. They are masterful discourses. Expositors have reveled in analyzing them. Those who heard them from his anointed lips knew that no brash fisherman could thus speak. With logic, reason, poise and power, this erstwhile coward became as brave as the bravest.

What made Peter, the fisherman; Peter, the outspoken; Peter, the unwise, such a stalwart herald? We find the answer to this in 2 Peter 1:16, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." Here we have epitomized the whole secret of Peter's preaching prowess. Might we also add that we have here a text that could be well called the text of a successful preacher.

First of all, Peter tells us how not to preach, "We have not followed cunningly devised *fables*." There were cunning preachers even in his day. Men who knew how to devise tales that would interest and entertain. The preacher is not an entertainer. Others can do better at that than he can. He is not to speak anything other than the truth, or something that will make known the truth. It is the task of the preacher to let the people know. What is he to let them know?

We have the answer here before us, "We made known unto you the *power* and *coming* of our Lord Jesus Christ." The man behind the pulpit should let the hearer know something of His power—something of His coming. Now we are at the very heart of the matter. Peter's message was a little one-sided, but then that is what made him outstanding. He, like Paul, was a Jesus preacher. How did he preach Jesus? He preached about his

POWER

HOW WE DO need powerful preaching to-day! This does not necessarily mean loud preaching; nor does it mean quiet preaching. What it does mean is preaching that sets forth the power of Christ as

PETER the PREACHER

being present not only to save but to baptize and heal and keep, as well.

Christ needed to be lifted up in Peter's day. Only recently had the Nazarene died on a cross. Few believed in his resurrection, and the ecclesiastics of the day were too rationalistic to accept any doctrine that was so supernatural and mystical as was this new revelation of Christ and His body, the Church.

If Christ needed exaltation in Peter's time, he stands in need of the same today. Never have we seen more people joining the Church, yet never have we seen so little of Christ's Spirit being manifested. According to Dr. Peale, it is old-fashioned not to attend church. Thousands go to church on Sunday morning, hear some delightful ditty and go on home to sin some more. The members of the Church will lead Christ-centered lives if the preachers will only deliver Christ-centered messages. No dogma or creed will suffice today.

Men are hungry for Jesus. His power in their lives is the only thing that will make them more than conquerors. A mental assent to his Work and Word is not enough. The devils believe; they fear; they tremble. Too many today accept, without qualms, the fact of His existence, but to yield to His power and become filled with His Spirit is something they cannot countenance.

Peter made known unto all and sundry the power of of Jesus. On Pentecost he let the amazed crowd know that the amazing manifestation of God's power was the result of Jesus' work. "He hath shed forth this, which ye now see and hear," Acts 2:33. The crowds will be amazed today when God's power is revealed. G. C. Morgan says that the Church of today fails God when she does not create wonder and amazement in the hearts of unbelievers. God help us to make known His power from the pew and pulpit.

After attracting the attention of the people by the manifestation of God's power, Peter then had the priv-

*What made Peter, the
fisherman; Peter,
the outspoken; Peter,
the unwise, become
Peter the pentecostal
preacher?*

By James L. Slay

ilege of presenting to his hearers the second portion of his simple sermonizing. He also made known unto them the

COMING OF OUR CHRIST

SAD AS IT SEEMS, we readily admit that we have too little preaching on the Second Coming. A few years ago, when we had a real revelation of His power, and were not too easy in this world, there was much heard about His coming. If we are to maintain our apostolic place and power we must still look for Him. As I write this, I wonder if we have not lost some of that power, and the fact that it has been lost contributes to our not looking for Him as we should.

The early Church had an other-world outlook. They had been indwelt of the Spirit. They had one job to do, and that was to witness for their Lord, and thus hasten His return. Does it not seem reasonable that we who have been indwelt in the same way should have the same ministry and feelings. We are carrying on the work He began. We are getting ourselves and others ready for His appearing and coming. A vision of His coming will serve as a deterrent to sin and a passion for the lost.

Peter was able to preach his message of the power and coming of Jesus because he was an "eyewitness of His majesty." Far too many today are trying to preach something they have heard or read. Far too few are telling us of what they have seen and felt. Yes, the Pentecostal preacher of 1956 can be a force in this world. All he has to do is make known to the world "the power and coming of our Lord Jesus Christ." Peter lacked education, but he had power. He had no background, but he knew Jesus. God give us men of today who not only know about what they are talking but also about whom they are talking.



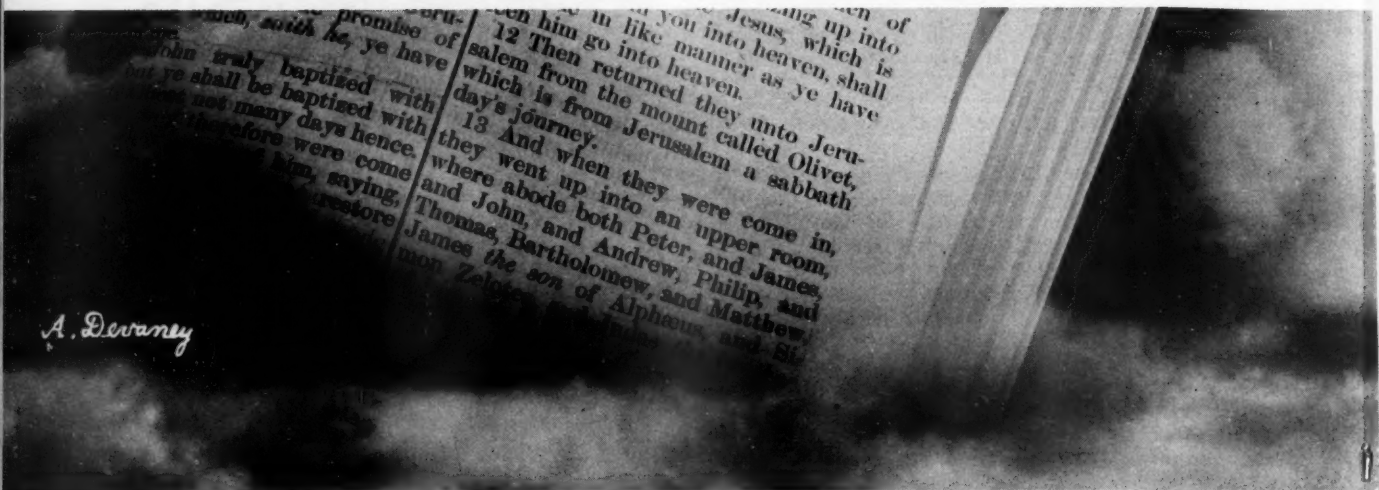
"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: . . . For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call, Acts 2:14-19, 39.



“We Pentecostals”

By M. G. McLuhan

Principal, Berea Bible Seminary, South Africa



A. Devaney

NOT LONG AGO A worthy gentleman who apparently thought he saw something in me that he liked, made the following remark;—"It is too bad that you belong to a sect!" Of course he was referring to the fact that I belong to a Pentecostal denomination, which, in his mind, is just another sect. I informed him that for his own enlightenment it might be well for him to know that the particular Church that I belong to is very much larger than his in so far as the international aspect is concerned. I further reminded him that, if he inferred that because he thought us small in number and therefore a sect, I had full reason to refer to his particular Church as a sect.

This kind of thinking is still prevalent among people who are not aware of who the so-called Pentecostals are, how large they are and what they are doing throughout the world. One recent religious writer after inspecting the missions work in the West Indies wrote that the Pentecostals are now the third force in Christendom.

This does not sound too much like a sect if one is looking at numbers, or work. Most people refer to us as a sect because they remember the days when we met in poor meeting houses and could only claim a few thousand followers.

The history of Christendom proves that all churches who started this way were referred to as sects by those other churches who were numerically strong at the time. Eventually, as the so-called sect grew and demanded public attention, little by little they were recognized as full-blown denominations. The Pentecostal movements have reached that stage now. They have thousands of missionaries on the field, and their program of evangelization is world-wide in its scope. They have outstripped a number of denominations who still seem to think that they have a right to refer to them as a sect. Now there are plenty of places in the world where the Pentecostal churches are the strongest in the community. Also, there are mission areas where there are more

people being won to Christ by Pentecostal missionaries than by any other group.

Of course, our numbers are sometimes exaggerated, and when responsible people discover this error, they often think it is that way everywhere. As other churches, we are plagued with various grades of saints—you know, saints, near-saints, far-saints, and, perhaps a few *haints*. Likewise, we are not always able to keep our ministry clear of charlatans who claim to be led by the Spirit—or is it the *spirit*? Some folks, who are notoriously poor historians of Christianity, seem to think that these weaknesses give them a right to call us a sect. Other churches have the same troubles.

We can't help it if some of these *would-be* great evangelists make extravagant boasts of the number of people saved in their tent meetings. Everyone knows that this is to impress the poor gullible souls of all Churches who flock to their meetings. Most of these \$- \$- \$- \$- *spirit* led fellows have been led out of their denominations, or any fellowship that might have a yen to check on their finances. But do not blame the good Pentecostal ministers who have labored for years building up fine Sunday Schools and churches. They do not like the idea of having their sheep fleeced any more than the pastors of other churches do.

So before you jump on us Pentecostals when you read extravagant evangelistic claims made by some globe-trotter who claims to be Pentecostal, just do what we do. We always divide his claims by ten, then halve the answer and take the square root, and believe half of our final figure. We can't help it if some fellow who fails to practice Christian ethics claims to be Pentecostal. All we ask is that you measure us by the same rule that you use on your own church.

ANYONE WHO WANTS to know the truth need only attend a respected Pentecostal congregation (and there are thousands of them), and he will find a host of genuine conversions that are as authentic as any other Church could claim. The fact remains that the Pentecostal movement is one of the foremost evangelical movements in the world. I do not refer to the mass meetings where everyone who comes to the front is claimed as a convert. I refer to the greatest arm of evangelism in the world—the Sunday School. Pentecostals can show one of the finest, most effective and progressive Sunday School efforts in the world. If this were not true there would not be so fast a growth in our actual numbers as there is. So to sum this up, we can not be referred to as a sect because we are small in number. We are not small; we are a mighty army. Those who do not believe it need only consult statistics.

Others refer to us as a sect because our religious behaviour is different from theirs. Now this is rather short logic, I'm afraid, because we have the same right to reverse the criticism since they do not have definite scriptural authority for their method of worship, either. Some folks do not like us because we sing a lighter type of music than they do, and sometimes our people clap their hands and rejoice in the Lord. The Bible tells us to make a joyful noise and to clap our hands, and to praise God on various instruments; so, basically, we have more scripture for our mode of worship than most of our critics. We believe in letting our people express the joy of salvation, by singing joyful songs. Now, while I have great respect for fine music, and I love Handel's mighty *Messiah*, I have yet to hear a newly redeemed soul sing any part of it to express his joy. This is simply because he has not been acquainted with it, and it was not written for that particular use; however, why deprive him of singing simple praises to God? If doing this makes a man a member of a *sect*, then, certainly, the host of simple shepherds, farmers, and fishermen of whom the Bible tells us belonged to the same crowd.

Oh, I know that some of the music used by the Pentecostals has more rhythm than message. I have never particularly appreciated some of it, either. One fellow criticised us because he said that we judged our music by the fact that we could feel it in our feet. I suppose David, too, felt something in his feet when he danced mightily before the Lord, and he was at least two feet closer to the Lord than his critical wife Michal. One

sure thing, our people love religious music only, whether it be fast or slow—we do not have to run off to some dimly lighted ballroom to have our appetite for rhythm satisfied. I am sure, if our friends think it over, they will have to agree that the Bible gives us a right to worship God from our hearts as we wish.

As for the contention that our meetings are noisy, and therefore we are a sect, I have this to say: Members of some recognized Churches just come and sit and do not sing much of anything, and in other Churches they sing slow music, some with musical instruments and some without. Some Churches have been famous, in years gone by, for their hand clapping and shouting, others for their silence, but they are now considered as denominations of the Christian faith. In view of this, you will have to consider us one, also, because we are no more different from some of them, than they are from one another.

Others like to call us a sect because they do not think we are very well-educated, and in some ways this is true. We do not claim to be the Lord's representatives of intellectual acumen. God never commissioned anyone to carry out such a task, but He did commission us to preach the gospel to every creature. It would appear that simple language is the best medium of communication to every creature. However, we do have many hundreds of well-educated men who need not take a junior position either educationally or intellectually to anyone. Apart from this, many other denominations use men in the ministry whose literary standards and educational achievements are not a whit ahead of our average preachers. I would therefore suggest to our educational critics that they readjust their thinking and do a little investigating in regard to the educational achievements of their Pentecostal brethren. They may suddenly find that we do not merit such a questionable appellation as *sect*.

OTHERS REFER TO us as a sect because they do not think our doctrines are orthodox. Of course, making such reference is a favorite pastime of most churches when bigotry or ignorance rules. I have always thought it very funny when folks told me I belonged to a sect because I held to Pentecostal beliefs. It told me immediately that they did not know anything about what we actually taught.

For instance, our viewpoint on the doctrines of God, Jesus Christ, the Church, soteriology, sin, man, Satan, angels, and eschatology is that which has been held by orthodox Protestantism since the post-Reformation theologians restated them. The big contention is in regard to our viewpoint on Pneumatology—the doctrine of the Holy Spirit—and that only on one aspect; namely, speaking with other tongues. Some say that it has ceased, but they know all the while they are saying this that they have no Scripture for their contention. They try to get around it by saying that the upper room was where the disciples actually received the Spirit as believers do now when they are regenerated. However, even their consciences tell them that the disciples received the Spirit when Jesus breathed on them and said "Receive ye the Holy Ghost." The original Greek is in the present tense and in the imperative mode which proves that it was not a promise that would be fulfilled in ten days but something they received there and then.

Jesus used identical grammatical construction when in the Passover room He said, "Take, eat: this is my body." Certainly, they did not wait ten days to take the bread. The upper room experience was neither the indwelling of the Spirit, nor the baptism by the Spirit into the body of Christ which takes place when the Spirit enters the individual at regeneration. It was a special endowment for unctionized service, as was proved by subsequent success. Anyone who has studied the New Testament with an unbiased mind knows that this is a special provision to enable the Church to carry out the Great Commission. To attempt to limit this to the Apostolic Era is unscriptural and out of harmony with the whole program of God for the Age of Grace witnessing.

Some of our critics have agreed on everything except that they say other tongues is not the present-day sign of this special endowment. This argument might hold, had not Paul informed us that most of these tongues

(Continued on page 12)



Do Ye Not Remember?

Mark 8:18

By Zeno C. Tharp
General Overseer

A straightforward message on the place of Pentecost in the Church of God

I AM SURE THAT ALL of us well remember from the Scriptures that Satan has made one major attempt after another to destroy God's purpose in the world.

He influenced God's first creation, the first man Adam, to transgress and bring sin on the world. When Christ came to redeem fallen man, Satan sought to destroy Him as a babe. He has never ceased in his effort to tear down God's kingdom.

From the time Christ sought to build His Church and declared, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," Satan has invented every scheme imaginable to retard its progress. He is still very active, insomuch that even today many persons seem to become fearful and afraid that the Church is going to fall to pieces. Christ warned us that false prophets would come and deceive many (Matthew 24:11). He further warned us that "they shall show great signs and wonders" (Matthew 24:24).

False prophets are certainly active in the world today. We can hear them almost every day on the radio, from the pulpits, in the papers, and from house to house crying, "The Church of God is going down. People are leaving the Church by the hundreds and even thousands." They claim that they can give you a large list of preachers who are leaving the Church. Do you not remember that Christ warned us that they should do such things? Then why be disturbed at their false propaganda?

Paul also warned us, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts 20:30. Is it not happening almost every day right before our eyes? Show me a minister who has pulled out of the Church who did not speak perverse things in order to pull away every person he possibly could from the Church.

They would lead you to believe that your money is being misused or squandered; that it is only going to support the hierarchy, as they call it, in the Church; that it is being hoarded at headquarters; that if you will just give it to them, they will use it for soul-saving. When they get your money, they put it in church properties in their own names; they build parsonages for themselves and withhold the money that is intended to go for foreign missions, Bible schools, home missions, underpaid pastors and evangelists, struggling churches, the youth program, new fields, and for persons dying without the gospel. "Do ye not remember" that Paul said these things would happen?

Fifty years ago when we had our first Assembly with only a few present, a cry went up, "It can't last; it

will soon die." We must admit that it was apparently a very feeble beginning, but a few were added to the Church.

There was a great outpouring of the Holy Spirit in the church in Cleveland, and many were baptized with the Holy Ghost. It was only three short years from our first Assembly that one of our leading ministers divided the church at Cleveland. He pulled a large part of the members and entered a lawsuit. The courts decided in his favor and gave him permission to use the church building for his services. For a while it looked as if the entire church in Cleveland was going to be lost. "Do ye not remember" the Lord said the gates of hell shall not prevail against the Church? By the help of the Lord this was overcome and the Church went on.

Later, another minister who was an outstanding leader at headquarters pulled out and started what is known as the "Original Church of God." He sued for our properties in Tennessee and Georgia and won the first lawsuit. He took some of the property where he had no members whatsoever. It was a tremendous blow—greater than anything we have had in recent years, and some thought then that it was more than the young Church could survive. However, there is no uncertainty about the final outcome as long as God leads and is at the head.

A few years later when I was only a young man and serving as clerk of a local church, at the camp meeting in Wilmauma, Florida, the state overseer with almost all of the preachers and members at the camp meeting, with the state overseer as leader, agreed to withdraw from the organization. The measure passed in the camp meeting with hardly a dissenting voice. F. J. Lee was sent down to be the new state overseer and salvage what he could of the state of Florida for the Church of God. After the smoke had all cleared away, however, there were less than half a dozen ministers who severed their connections with the Church.

AGAIN, "DO YE not remember" the time when the General Overseer who was the most outstanding man in the history of the Church, who stood head and shoulders above any other leading minister, and who from time to time the Assembly had selected as their General Overseer almost unanimously, was charged in the General Assembly with misappropriation of funds? For a while it looked as if almost the entire Church was going with him. The division became so great and the battle so hot that it affected not only the Assembly, but it spread throughout the entire Church and for several months it looked as if almost the entire organi-

zation was a pivot. Finally, however, when he was dismissed from the Church, in his own words he stated that only a few men stood with him.

And yet that was not the end. Just a few years later the overseer of the New England States who had great influence in the entire Northeast took his stand openly against the Church. He sought to pull out all of the New England States, as well as Maryland, Pennsylvania, Virginia, and even went so far as to claim possession of the entire movement. He ordered the superintendent of education to vacate his office and announced that he was appointing a man to take over our schools. The son-in-law of one of our former General Overseers, who had been very prominent in the Church and had served for a number of years as overseer of one of our AA States, lined up with this leader in the Northeast. An attempt was made through the pretense of prophecy, speaking in tongues, and interpretations to influence the entire movement, but today their movement has collapsed. You hear nothing of their churches; they have disbanded, and the few that are left are working in independent churches.

Besides all these, there have been numerous ministers in the past who have felt that they were able to carry on without the Church and have pulled out independently; some of these were members of the Supreme Council, state overseers, or district overseers. God's Church however, still goes on. If you are among the fearful or fainthearted, you would do well to acquaint yourself with the history of the Church, and you will readily see that we have had nothing in recent years to compare with the major obstacles that we had to overcome in the earlier days of the Church.

If you are one of those who are a little fearful or fainthearted, it will be well for you to remember the former days and compare them with the present. Recently, there has not been the first member of the Supreme Council or a single state overseer and, as far as I know, not even a district overseer who has left the Church. It is true that there have been a few individual preachers, and those few with some of their sympathizers would have us to believe that the whole Church is shaky and that all of the leading ministers are leaving the Church by droves, and that they are forced to leave because the Church no longer stands for its original doctrine on divine healing and the miracles in the Church today. They would make you believe that they are preaching a doctrine of deliverance that the Church will not accept and that in order to be free one must get out of the Church. "Do ye not remember" that the apostles told us these things would come to pass?

There has never been a charge brought against a minister for his preaching deliverance or divine healing or for practicing such in his church. So often, however, when one starts emphasizing these things, he wants to denounce everybody else, and he tells his congregation that other preachers don't believe what he is preaching; that they are persecuting him, that they will not have the gospel of deliverance in their churches; that the Church of God will not have this doctrine. That is all false. What God is looking for is a man who will preach the gospel of deliverance, divine healing with signs and miracles following his life and ministry without condemning others. May we first be partakers of the fruit and let God handle the other fellow who we think does not measure up to the standard.

When churches have been divided and families torn asunder, when men have become discouraged and lost their faith in God because of division in the Church, the Church of God will still be strong. After families have been scattered and children have lost confidence in Christianity and have lost interest in all that is right, the Church of God will still be going on. When some persons have left the Church, have taken their families out with them and gone on to eternity, and the children and grandchildren have no church home, no place to attend church and Sunday School and nothing to hold to, with none to strengthen their weakening faith, the Church of God will still be standing like the Rock of Gibraltar with thousands of people attending her services and Sunday Schools and rejoicing in the faith.

There will be many obstacles ahead, and the Devil will still fight the Church, but "do ye not remember" the words of the Lord "that the gates of hell shall not prevail against the Church"? Christ is someday coming for His body which is the Church, and she will be presented to Him without spot or wrinkle.



THE DAY OF PENTECOST

(Continued from page 3)

on Jesus Christ as Lord. "Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)," John 7:37-39. Jesus, as Lord, was the "Lamb of God that taketh away the sin of the world."

The Spirit poured out on the day of Pentecost was the witness that God had accepted the sacrifice of Christ at Calvary as completely sufficient for the sins of His people. Jesus had prepared the way for the Spirit to dwell in our lives. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear," Acts 2:33.

The Two Loaves

The two wave loaves offered to God on the day of Pentecost expressed the results of the harvest. They speak to us of the Jews' and gentiles' being baptized into one body by the Holy Ghost. They are both made of the fine, even flour of Christ's life, anointed with the oil of the Holy Ghost and covered with the frankincense of Christ's imputed righteousness, so that the unevenness of their characters do not show.

The two loaves are put into the oven of divine warmth, so that the leaven of fermentation is neutralized and inactive. The leaven of malice and wickedness is suppressed and supplanted by the fire of the Holy Ghost. The two loaves become the first fruit unto God. They are the effect of the harvest and the food of the priest.

The Harvest

Truly, Pentecost was a harvest time for the early Church. There were representatives of all the world at Jerusalem on the day of Pentecost and they heard the good news of salvation through the Lord Jesus. The

message they heard that day was in every man's own tongue wherein he was born. They not only heard but were saved and carried the joyful news back to their own countries. The seed of divine truth was thrown into the air, and blown into all the world by the wind of human instrumentality to pollinate every species of human life.

There never was a better time or a greater means to use in initiating the Church of God into the world. Three thousand souls were saved on the day of Pentecost, and it seems they all preached. The outpouring started in the upper room with only one hundred and twenty seeking God with all their hearts. The Church, today, must get the same fire and go out into the highways and byways and compel them to come into the church.

The word Pentecost alone means very little, but the thing God did on that day means everything to me.



THE HIDDEN ELEMENT OF PENTECOST

(Continued from page 5)

Early on that morning, after the seventh Sabbath (Leviticus 23:16) of this great festival occasion—fifty days after the Passover—on the Lord's day and, possibly, before Jerusalem had entered into the day's program, the power of this world retreated before the sound of a mighty rushing wind accompanied by tongues of fire. The sound entered the upper vacuumized room where one hundred and twenty people waited. The tongues of fire sat on each of them. These are features of this experience which were heard and seen with the physical ear and eye. There was something, evidently, which was not seen or heard that entered into these people and enabled them to speak in languages which they had not studied. The Bible states that the Spirit gave the utterance. It is concluded, then, that this was that Holy Ghost for which they had been waiting. But "What meaneth this?" (Acts 2:12). Something was seen; something was heard; and something was hidden. Peter stood to explain this experience to the curious audience which had assembled. He told them that the prophet, Joel, had written of this spiritual outpouring (Joel 2:28). His sermon quickly pointed the finger of guilt at the audience. He informed them that the same Jesus whom they crucified was now both Lord and Christ. As the force of that verdict of guilt from that now authoritative voice fell over the audience, doubt and mocking gave way to attentive, thoughtful listening. Their hearts were pricked. Glances began, no doubt, to exchange between persons as tears of penitence dampened cheeks. Feet shuffled as a mass of men and women began to inch forward under the impact of this new working power. The question had changed from "What meaneth this?" to "Men and brethren, what shall we do?" (Acts 2:37). The Holy Ghost had come. The apostles along with about one hundred and ten others who received the Holy Ghost became altar workers. When that Lord's day was over, three thousand people had been led to Christ and added to the Church.

Give us the features of Pentecost which can be seen and heard with the eye and ear; but most of all, may God reveal through us more forcibly that element of Pentecost, so oft hidden, which pricks men's hearts and saves men's souls.

"WE PENTECOSTALS"

(Continued from page 9)

after Pentecost were unknown tongues, and that when one prayed in these unknown tongues under Holy Spirit unction he edified himself and spoke mysteries to God. Now if this was necessary then, why should it not be so now? "Well," some one says, "that was necessary in those days of great persecution." Perhaps so, but my Bible says evil men and seducers shall wax worse and worse, so we must need it more now than they needed it then. If some of our critics will investigate our position on pneumatology they will find we are not as unorthodox as they think.

IT IS TRUE that the phenomenon of speaking with other tongues has been imitated and abused by many who claim to have received it. Also, it is true that ignorance of the Word has brought about much fanatical activity. This does not make the truth of God's Word void. According to Paul, speaking with tongues, is, primarily, for personal edification for the individual who is thus blessed. It's value to the congregation is only through interpretation. It is true that this has not been understood by many, and some unfortunate things have happened which have caused a lot of frustration. However, the genuine experience has been received and genuine results have been brought forth. We cannot help it if some overzealous and ignorant persons have made errors.

I, personally, remember a zealous lady getting all fired up during a meeting when she heard a young man speaking in other tongues as the Spirit gave utterance. She confidently affirmed that he was speaking perfect French. It so happened that I had taken French in school for two and one-half years. The fellow was not speaking a word of French, and, if he had been, the dear old sister would not have known it from Portuguese. However, the young man had a very genuine experience which was proved by his ministry after that day. This is only an example of the types of errors that have been made. Neither the Word of God, nor the Pentecostals are responsible for them.

Anyone who has studied the various phases of the Christian religion will know that each Church has a differentiating doctrine, and it is on that doctrine that they suffer much criticism. Also, their people may be guilty of being a little bit fanatic on that doctrine because of the over-emphasis that some have placed upon it. If a Church's doctrine of differentiation is holiness, then some of its members will become fanatics on it. That does not mean that the Bible fails to teach true holiness. If a denomination majors on the doctrine of security, some will soon fanatically teach an eternal security that is nothing short of license to delve into any type of sin after one has claimed salvation. That does not mean that the Bible fails to tell the Christian wherein his security lies, and the type of life a true child of God must live. So, when Pentecostals major on the scriptural doctrine of divine empowerment for service, it can be expected that some will become fanatics on it and cause some of their brethren to be ashamed.

The truth of the matter is that the great Pentecostal movement is here to stay. It is fundamental, evangelical, and not more doctrinally different from its evangelical brethren than they are from one another. God has raised it up, and God is honoring its message and its efforts. Those who wish to call us a sect because our doctrines are different from theirs, must not grumble if tomorrow their big Pentecostal brother smilingly refers to them as a sect. Some have even criticised the name *Pentecostal*, and, perhaps, there is some reason for this, because it only means fifty days. Our Church has always referred to itself as the Church of God and has escaped most of this criticism. However, even if it did call itself *The Pentecostal Church* it would not be so bad, because it would at least have come fifty days forward from the Resurrection to receive power to carry out the commission of Jesus. Some of its critics are still sitting on top of the mountain straining their eyes on the ascending Christ and failing to claim His promise.

L.W.W.B. Contest in Cumberland



CUMBERLAND, Ky.—It is with great pleasure we report victory in our L.W.W.B. We truly have a band that lives up to its name. They surely work willingly with one thought in mind, and that is to build a better work for the Church of God. Recently, we closed a contest in which everyone worked very hard. The picture shows the winners of the first, second, and third prizes. Sister Warf won the first prize of \$20 by turning in \$123.70. Fifteen dollars was the second prize given to Sister Highfield for turning in \$67.03. Third prize of \$10 was given to Sister Whitaker who raised \$65.63. Sister Tucker ran along with the winners by turning in \$45.00. All of our ladies worked hard selling pies, cards or dinners, and having rummage sales and other things. We praise God for the love and unity which can be felt when we gather together, whether for a regular meeting or at our work. Much has been done by our fine ladies, but we are looking for even greater things to be done. Pray for us and our work here in Cumberland.—Mrs. E. F. Thrasher.

Youth for Christ Club

Lee College Youth for Christ Club was organized in September 1946, by Mrs. Pricilla Passet Odom in Sevier-ville, Tennessee. From that year through this one, the club has proved to be a blessing to hundreds of local people as well as to our own campus.

The purpose of the club is to train young people to be of greater service to God and their fellow men and to serve. Every week end groups from the club go out and hold services in the county jail, workhouses, and old folks' homes. One of the club's greatest works is the children's Sunday School Missions, conducted in homes in the slum areas where the local churches



never reach. The Lord has blessed this work with the conversion of many of the children.

The club has carried out some worthy projects this year. For example, a rummage sale in the slum area not only profited the club but provided clothes for the needy. The club gives programs at the local churches with an aim to spread and promote their work.

The Youth for Christ Club has approximately thirty-five active members this year. The club officers are: John Daniels, president; Jimmy Rogers, vice-president; JoAnn Hollis, secretary; and Betty Jean Shewmaker, treasurer. Mrs. Beatrice Odom and Mrs. Helen Symes are the club sponsors. The club's Bible verse is, "He that winneth souls is wise," Proverbs 11:30. Their song is, "Lord Lay Some Soul Upon My Heart."

All Quotas Paid

FYFFE, Ala.—The Lord is blessing us at Fyffe. We have paid our note of \$1,232, and all our quotas are over the top. Our Sunday School and Y.P.E. is increasing greatly. Hungry souls are seeking the Lord.—Dorothy Wilson.

Attendance Records Broken

PARSONS, W. Va.—The people at Parsons are really working in the Sunday School and Y.P.E. We had 150 in Sunday School on March 25, and broke all previous attendance records. Our total offering was \$29, and it broke all records for any one month. We had a total attendance of 454 in Y.P.E. for the month of March and broke all records in Y.P.E. attendance. We have taken home all the district banners for February and March and plan to do so again in April if the rest of the churches do not get to work. We are looking for our Sunday School to keep growing, for prospects look better than ever before. Pray for us that we can get out of debt and enlarge our building.—Lenzie Flynn, Y.P.E. President.

\$130 Raised for Missions

SIDNEY, Ohio—We are happy to report that God is wonderfully blessing the efforts of the Church in Sidney. The people have a mind to work, and in doing so God has abundantly repaid our time and efforts. The last Saturday of each month has been designated to be Mission Night for the Y.P.E. On March 31, the Y.P.E. gave over \$130 for missions with an attendance of 55 that night. The church has a missionary vision and is reaching out to take the gospel to those who have never had the privilege of hearing it. Pray that God will continually

bestow his blessings upon us as we labor in this cause.—Jack Trapp, Y.P.E. President.

"NORTHWEST MEXICO CONVENTION AS I SAW IT"

On Wednesday, January 18, about midnight, Brother W. C. Pharoah, Brother Roy Horton, Laverne, and Gwennette Perkins, and I left Chandler, Oklahoma, for a trip to Mexico to attend the Northwestern Convention which was held at Hermosillo, Sonora, Mexico. It was a nice trip, and we enjoyed the convention very much. We returned home on the following Tuesday morning, January 23.

First we went by Jal, New Mexico, where I was the speaker, in the afternoon of January 19, for the New Mexico State Prayer Conference. We enjoyed this short visit very much.

From there, we journeyed to No Gales, Arizona, from which we entered Mexico. From here, it was only about a four hours' drive to Hermosillo, Sonora, Mexico. When we arrived, the convention was in progress. For the others of the party, this was their first time to visit Mexico or any missions field of the Church.

In Mexico, the customs, standards of living, homes, habits, language, and money are vastly different from what we are used to in the good old U.S.A. The differences, of course, were very interesting for all.

However, in the convention and as the saints began to worship God, there was a kindred feeling, immediately. I must add here: it is my opinion that the people of Mexico worship with a more worshipful attitude than most of us do in our churches here in the States. They never seem to tire. They start early in the morning at about 5:00 a.m. and go almost continually until 12:00 p.m. Many stand throughout the sessions—sessions which seem to have no end.

The convention was well attended with something like 600 present for many of the services. There was a great spiritual tide throughout the convention. People were getting saved, sanctified, and filled with the Holy Ghost, by the dozens. For instance, 17 received the Holy Ghost in one night.

Brother Vessie D. Hargrave and J. H. Walker, Jr. were there to supervise and direct the convention. Also, they made the pastoral appointments and territorial changes, necessary for the promotion of the Church of God in this section. These changes seem to have been effected with complete harmony among those involved, as the fellowship among the brethren continued to manifest itself in a great way. These people have deep admiration for Brother Hargrave, and they seem to trust implicitly in his judgment and leadership.

Sunday morning was a great time for me, as then was my first time to be the main speaker in a convention where I had to preach through an interpreter; however, it was one time when I certainly enjoyed preaching. God seemed to especially anoint both the speaker and the interpreter. Wave after wave of glory swept through the entire congregation, which stood; there were no aisles discernible in the church because of the press.

I guess they have some way of saying in Spanish, "It is great, wonderful, marvelous, what God has wrought in His vineyard here in Mexico." At least, that is the way I feel about the progress being made in the territory.

We shall not forget, for some time to come, the many impressions left on our hearts by this visit, and we pray that God may bless our brethren South of the border.—T. A. Perkins, Oklahoma State Overseer.

L.W.W.B. Organized



NEWNAN, Ga.—The Newnan Church of God is moving forward. Last fall the ladies organized a L.W.W.B. and the whole church went to work, both men and ladies. Our indebtedness was long past due. We gathered old newspapers and Brother Eason sold them in Atlanta; we ordered Y.P.E. candy; some put a talent dollar to work. On December 18, we paid off all indebtedness. Pictured above is the note being burned. Left to right is Brother E. S. Ansley, the clerk; Brother Charlie Greene, former pastor and member; Brother Freeman Taylor, the pastor; and F. W. Griffin. After the burning of the note, we enjoyed a free fish supper and singing.

Recently, we organized a Y.P.E. with an average attendance of 30.—F. W. Griffin.

Good Progress in St. Joseph, Mo.

SOUTH ST. JOSEPH, Mo.—We have broken the Sunday School record attendance here at South St. Joseph again. We had 188 in attendance last Sunday. The old record which was 160 was made last Easter. This is the fourth time the record has been broken since we have been pastoring here. We also broke the Y.P.E. attendance

record last month with 120; the old record was 90. The church is making gains in all departments. We received 6 new members into the Church and have prospects for several more. Recently, we closed a good revival conducted by Brother Rabon Froud. Ten were saved, 7 sanctified, and 7 filled with the Holy Ghost. God has certainly been good to us, and we praise Him for it.—E. L. Joplin, Pastor.

How A New Church Was Begun



HESTERTOWN, N. C.—The church in this little village just outside the city limits of Lumberton was organized and set in order September 9, 1954. It started when a lady named Lizzie Ledwell went to Saddletree Church of God and was saved, sanctified, and filled with the Holy Ghost. She was not able to attend church regularly a long distance from her home; so she became burdened for a church in her village, which is a village of Indian people in Robeson County. She began to have prayer services in her home, and after a few meetings a man and his wife, Mr. and Mrs. Joe Hardin, gave us the use of a little cinder block house in which to hold services. That is how the church started in Hestertown. Brother Charlie Bell, of the Saddletree Church, with others assisting him in the services, held a two weeks' revival, and a number were saved. Brother R. P. Fields, our district pastor at that time, was called in, and he organized the church with eight members. The church went along fine for a while, and then things started happening. Persecutions started so we decided to buy a little tent and move to the place where the church is now located. We got along all right for about two months and then along came Hurricane "Hazel," which ripped the tops off the buildings, took up the trees, and tore our tent to pieces. I knew that God would make a way for us, so on Sunday morning we met in the living room of Brother James E. Johnson. I encouraged our folks, and we asked God to open the way for us. While we were praying, God gave Brother Johnson a plan. He said he could take the center tent poles and make rafters to these and then take the best parts of the tent for the sides and cover it with tin. We did as he told us. We built the shelter, covered the top with salvaged tin, and covered the sides and ends with

the best parts of the tent. We worshipped in this shelter for about ten months, through the winter months. I would get so cold I could hardly stand it, for the building was in a low, wet place. I remember one time when I was going to church at night and stepped in a mud hole and lost my slipper. One of my precious members found it and dried it for me, and I went on and preached that night. We fasted and prayed and worked, and on January 1, 1955, we had blocks on our church lot for our foundation. Brother John E. Barbour directed our building plans and helped us. By the last of May, 1955, we were able to move into our new cinder block building which is 30 x 40 feet. A lot, 150 x 50 feet, was given to us by Sister Cora Lee Scott. We are very proud of our church here. We have a fine group of young people. Many of the children in this Sunday School would not be able to go to Sunday School anywhere if it were not for the church here. One lady said that, if we had not put the church in Hestertown, she might have died in her sins, because she did not care enough about God to go out to church. A young man said that he, probably, would be deep in sin today if we had not carried the church to the village. In January, Brother J. F. Parker held a wonderful revival for us. We had 20 experiences, and our membership doubled. We now have a total membership of 21. Our average Sunday School attendance for February was 113. Our record attendance is 131.—Lounita Hammonds, Pastor.

Easter Sunrise Service

WOLLEN LAKE, La.—The Church of God at Wollen Lake had their first Easter Sunrise Service. Brother Donald Clark, one of Louisiana's very promising young ministers, brought the special message. After he preached, the youth of our church gave an Easter program. The chilly air from a sprinkling rain did not affect the children, some preschool age, who gave readings, sang duets and choruses. It seemed very different to have Sunday School at such an early hour. The teachers had to have lights by which to read. Our service was very solemn, and we left for our homes with the true spirit of Easter.—Cora Bell Joiner Frost.

Church Has Bible-reading Contest

PIKE AVENUE (BIRMINGHAM), Ala.—The Pike Avenue Church of God Sunday School has just completed a Bible-reading contest. The contest began January 1, 1956 and closed March 25, 1956. A total of 15,370 chapters were read. A small prize was presented to the one who read the most chapters each month. Brother Horace Jones won the first month. Sister F. W. Jones won both the second and third months, and also the grand prize at the close of the contest. All who participated were enriched by having the Word hidden in their hearts. Brother Grady C. Howton, General Superintendent, directed the contest.—Reporter.

SAVE \$10 by Ordering Now!

Average
600 pages per volume
for only
\$3.95

•
21 Large Volumes
12,551 Total Pages
2,536 Skeleton Sermons

WHAT YOU GET IN THIS SET:

58 Funeral Sermons
84 Missionary Sermons
33 Communion Sermons
67 Easter Sermons
35 Children's Sermons
67 Good Friday Sermons
30 Sermons on the Second Coming
51 Sermons on the Passion and Death of Christ

Hundreds of additional sermons for Christmas, New Year's and other special days and occasions.

2,536 expanded, expository sermon outlines in all.

Expository Outlines ON THE WHOLE BIBLE

Forming a Chapter by Chapter Commentary

BY CHARLES SIMEON

YOU CAN SAVE \$10.00 on this set of valuable volumes by ordering the complete set now (see order blank below for volume contents.) See order blank below for explanation of 3 different order plans.

CHRISTIAN LEADERS SAY:

DR. PAUL S. REES, pastor First Covenant Church, Minneapolis, Minn.: "For the preacher and the teacher, here is an almost exhaustless wealth of material out of the exhaustless wealth of the Holy Bible."



Graham

DR. BILLY GRAHAM: "Simeon's EXPOSITORY OUTLINES ON THE WHOLE BIBLE are an invaluable part of my library. Ministers, Sunday school teachers and Christian workers will find them rich, inspiring, challenging and exceedingly helpful . . ."



Ockenga

DR. HAROLD J. OCKENGA, pastor Park Street Church, Boston, Mass.: ". . . (Simeon) is the finest example (of expository preaching) I have yet discovered . . . the perfect illustration of expository preaching at its best."



Rees

DR. A. W. TOZER, editor the Alliance Weekly: "Logic, clarity, deep spirituality, evangelical fervor, a vast store of sound Bible knowledge set forth in a fresh, readable style—this describes EXPOSITORY OUTLINES ON THE WHOLE BIBLE . . ."

ACT NOW! ORDER TODAY

DON'T MISS THIS
BIG CHANCE TO SAVE

This is your opportunity to obtain a lifetime of sermons from the heart and soul of a true Saint of God and a valiant soldier of Christ.

() Yes, I accept your volume-a-month plan on Simeon's EXPOSITORY OUTLINES ON THE WHOLE BIBLE which makes it possible for me to save \$10.00. Send me one volume per month until the complete set is delivered, beginning with Vol. XI (Matthew). I agree to pay \$3.95 as each volume is delivered except that for Vol. VIII of the Old Testament I will pay only \$1.85 and will receive Vols. IX and X of the Old Testament absolutely free by ordering before December 31, 1956.

() Yes, please send me all the volumes in Simeon's EXPOSITORY OUTLINES ON THE WHOLE BIBLE now ready. I enclose cash, check or money order for _____ to pay for these. I agree to pay \$3.95 each for the remaining volumes as they are issued and understand that I will receive Vol. VIII of the Old Testament for only \$1.85 and Vols. IX and X absolutely free if I order before December 31, 1956.

() Yes, please send me the following individual volumes of Simeon at \$3.95 each:

VOLUMES NOW READY:
() 11—Matthew \$3.95 () 17—Gal.-Eph. \$3.95
() 12—Mark-Luke 3.95 () 18—Phil.-I Tim. 3.95
() 13—John 3.95 () 19—II Tim-Heb. .. 3.95
() 14—Acts 3.95 () 20—James-Jude ... 3.95
() 15—Romans 3.95 () 21—Rev. Indexes... 3.95
() 16—I & II Cor. 3.95 () 1—Gen.-Lev. 3.95

COMING:
() 2—Num.-Josh. (March 1956)..... \$3.95 () 7—Prov.-Isa. 26 (Aug. 1956)..... \$3.95
() 3—Judg-II Kings (April 1956).... 3.95 () 8—Isa. 27-end (Sept. 1956)..... 3.95
() 4—I Chron.-Job (May 1956)..... 3.95 () 9—Jer.-Dan. (Oct. 1956)..... 3.95
() 5—Ps. 1-72 (June 1956)..... 3.95 () 10—Hos.-Mal. (Nov. 1956)..... 3.95
() 6—Ps. 73-end (July 1956)..... 3.95

CHURCH OF GOD PUBLISHING HOUSE

922 Montgomery Avenue
Cleveland, Tennessee

NAME _____

ADDRESS _____

CITY _____

STATE _____

Mold Your Future

EDUCATIONALLY

At Lee College



An Outdoor Chapel Service

The aim of Lee College is to combine the forces of education and religion in promoting the Church and the kingdom of God on earth. The school's purpose is to develop the highest in Christian character and to cultivate a love for the richer, finer things of life. It seeks to develop in its students a knowledge of and love for the Bible, literature, and the arts and sciences, that this knowledge may be used for the progress of man and the promotion of God's kingdom.

Summer Session Begins May 28.

Write today for a free summer school bulletin. Address:

Rev. R. Leonard Carroll, President, Lee College, Cleveland, Tennessee